

SVETASVATARA UPANISHAD



PRAYER

**Om poornamadah poornamidam I
Poornaath poorna mudachyate I
Poornasya poorna madaaya I
Poorname vaava sishyate I
Om shanti shanti shanti hi II**

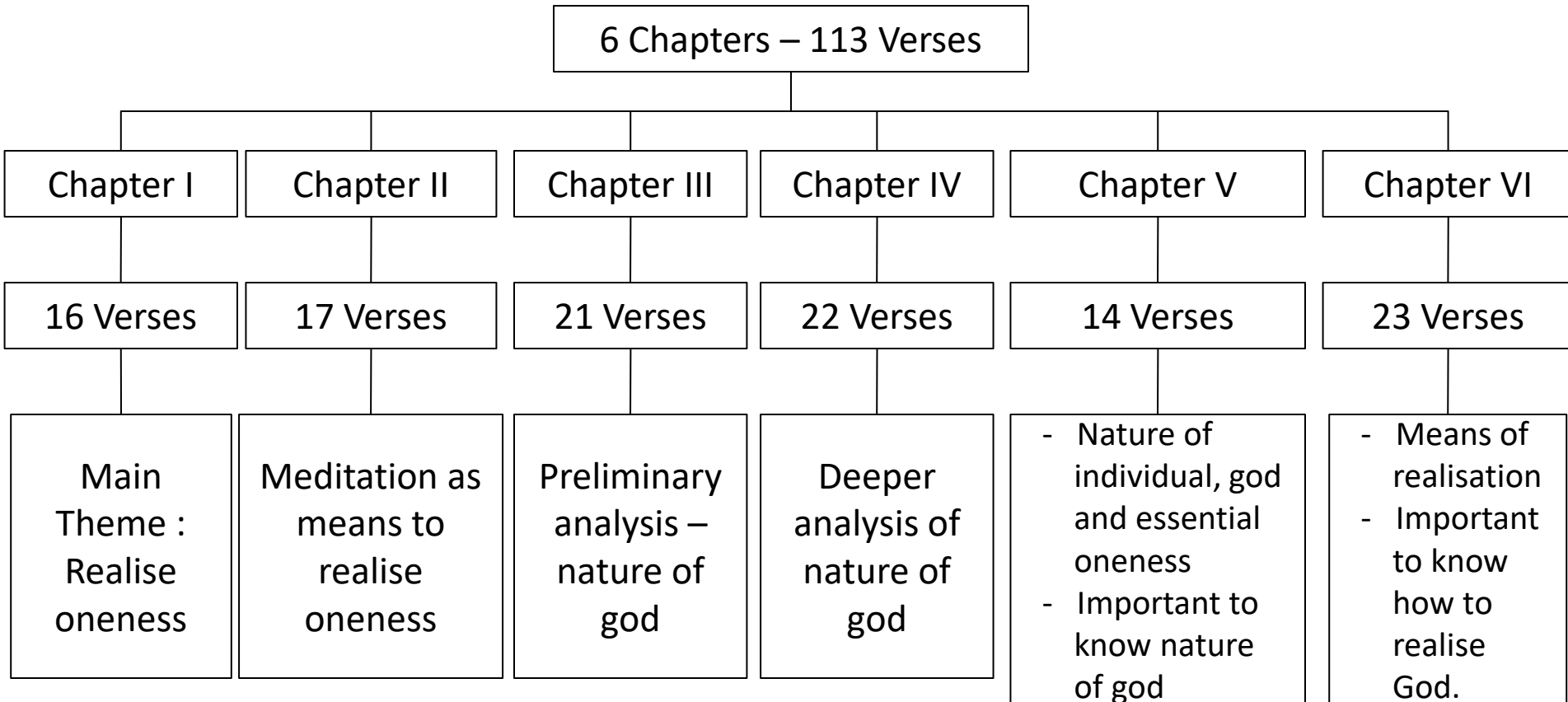
*Om, That is Full, This also is Full,
From Fullness comes that Fullness,
Taking Fullness from Fullness,
Fullness Indeed Remains.
Om Peace, Peace, Peace.*

INTRODUCTION :

- Krishna Yajur Veda
- **Sage** : Svetasvatara

Sage with Pure senses – without likes + dislikes
Sveta – Pure, white
Asva – Horse / Senses

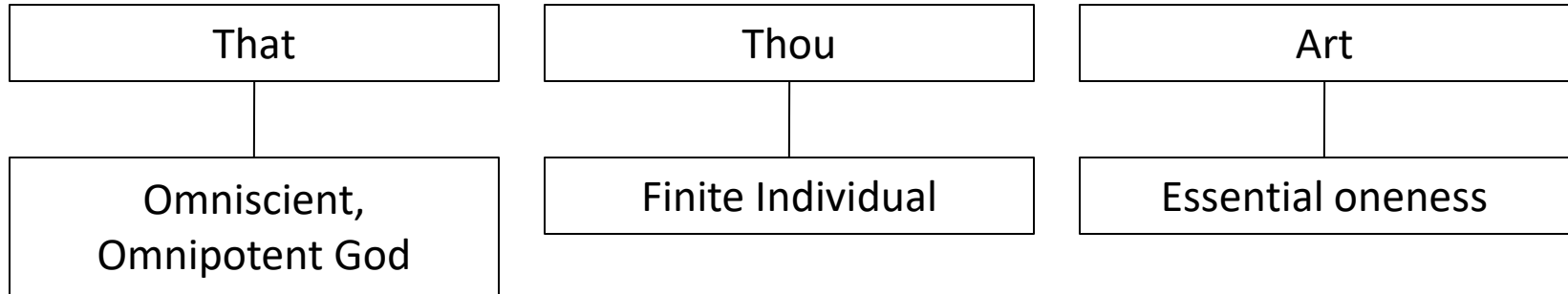
- **Student** : Group of Rishis



Note : Upanishad focuses more on the Nature of God.

Summary of Chapters

1)

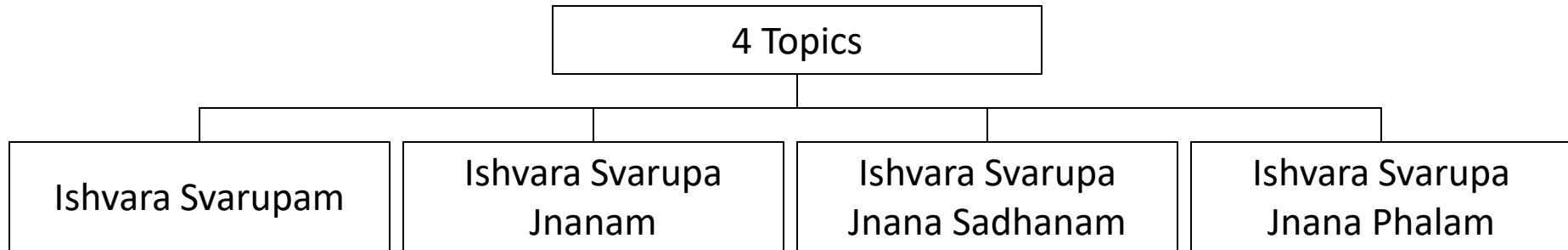


2)

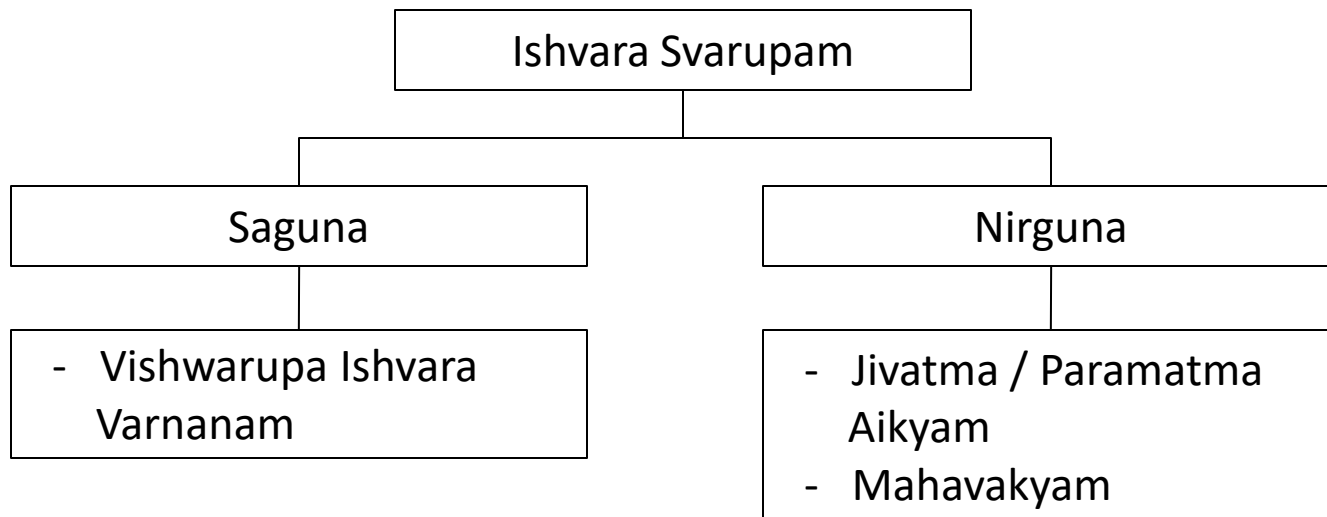
- 1st Chapter → Main theme to realise oneness
- 2nd Chapter → Meditation as means to realise this oneness
- 3rd Chapter → Tat – Pada shodanam – Nature of God.
- 4th Chapter → Deeper Analysis of God
Explore full depth of the subject.
- 5th Chapter → Nature of God / Individual / essential oneness.
- 6th Chapter → Means of realisation.

Introduction :

- Belongs to Krishna Yajur Veda, given by Svetasvatara Rishi, no Bashyam of Shankara.
- Not structured well developed teaching.
- Compilation from Mundak Upanishad, Katho Upanishad, Rudram, Mahanarayana Upanishad and Purusha Suktam.
- 23 Mantras taken from other parts of vedas. Total 113 verses, 6 chapters.



Topic 1 :



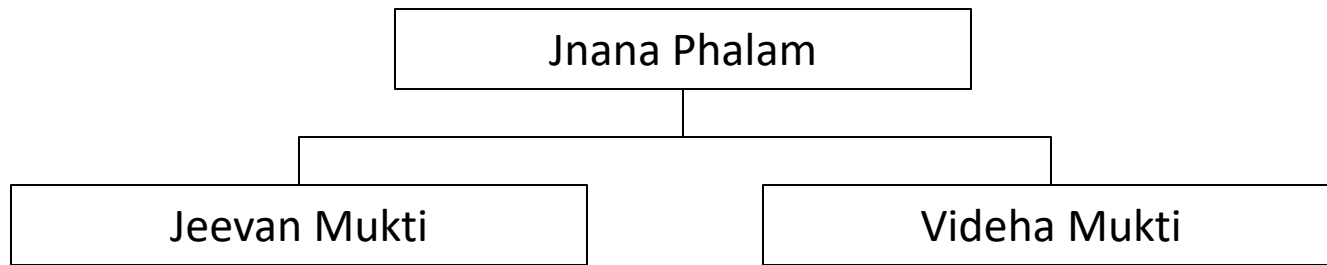
Topic 2 :

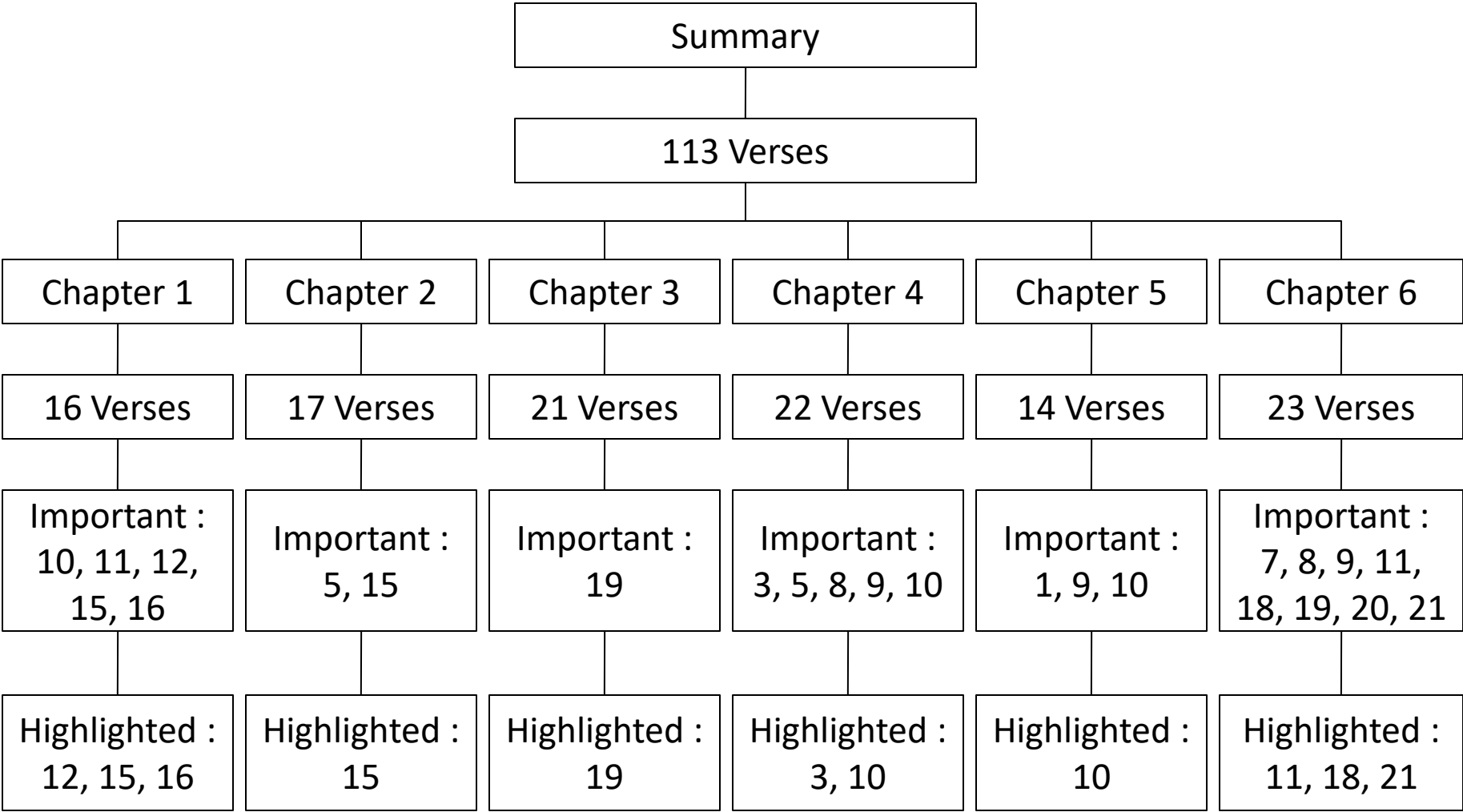
- Jnanam alone means liberation (24 Mantras).

Topic 3 :

- Jnana Sadhanam – Mano Nigraha (Yoga technique in 2 chapter)
- Source for Patanjali yoga sutra.

Topic 4 :





CHAPTER 1

Verse 1 :

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्र
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

Harih om brahmavadino vadanti ।

kimkaranam brahma kutah smajata jivamah kena kva ca sampratisthah ।
adhithitah kena sukhetaresu vartamahe brahmavido vyavastham ॥ 1 ॥

Students of Brahman (i.e. the Vedas) discuss (among themselves) : What is the cause? (is it) Brahman? whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery? [Chapter 1 – Verse 1]

Disciples :

1. Is Brahman the ultimate cause of the world.
2. Where have we come from? (Did we exist before we came into our mothers womb)
3. What gives life? Food, air, water?
4. Where do we go after death?

Body goes back to earth what about the life that sustains it? In what does creation merge?

5. What law governs Joy and sorrow?
What is the power behind our action?

Verse 2 :

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावा-दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

kalah svabhavo niyatir yadrccha bhutani yonih puruseti cintyam I
samyoga esam na tv atmabhavad atma hy anisah sukhaduhkhahetoh II 2 II

Time, nature, law, chance, matter, energy, intelligence - neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. [Chapter 1 – Verse 2]

Possible Causes of creation are :

1. Kala – Time
2. Svabhava – Nature
3. Niyati – Actions giving fruit
4. Yadrccha – Accidentality
5. 5 Elements
6. Jivatma

All above inert not sentient don't have power to work independently. Jivatma – under destiny of Prarabda is cause of pain and pleasure. Therefore cause is something else.

Verse 3 :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanayoganugata apasyan devatmasaktim svagunair nigudham I
yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah II 3 II

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

- Maya of Lord with 3 Gunas – Satwa, Rajas, Tamas (Modes or qualities) is cause of creation.

Verse 4 :

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

tam ekanemim trivrtam sodasantam satardharam vimsatipratyarabhih I
astukaih sadbhir visvarupaikapasam trimargabhedam dvinimittaikamoham II 4 II

We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight ; which is driven along three different roads by means of a belt that is single yet manifold ; and which each revolution gives rise to two. [Chapter 1 – Verse 4]

- Prakrti is Undifferentiated / RIM – of manifested world.
- 3 Layered ring of 3 Gunas keeps the wheel safe and secure.

Verse 6 :

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

sarvajive sarvasamsthe brhante tasmin hamso bhramyate brahmacakre ।
prthag atmanam preritaram ca matva justas tatas tenam rtatvam eti ॥ 6 ॥

In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.
[Chapter 1 - Verse 6]

- Owing to power of maya, Brahman appears as entire universe.
- Individuals are also Brahman.
- Being ignorant of our essential nature we revolve in the wheel of worldly existence.
- Individual thought makes us feel finite and separate from Brahman.
- Jiva emerges from, Brahman sustained by it, and goes back to Brahman.
- Till we realise our oneness with it, we roam around identifying with body and living as finite individuals.
- When we realise our nature as Brahman, we attain immortality.

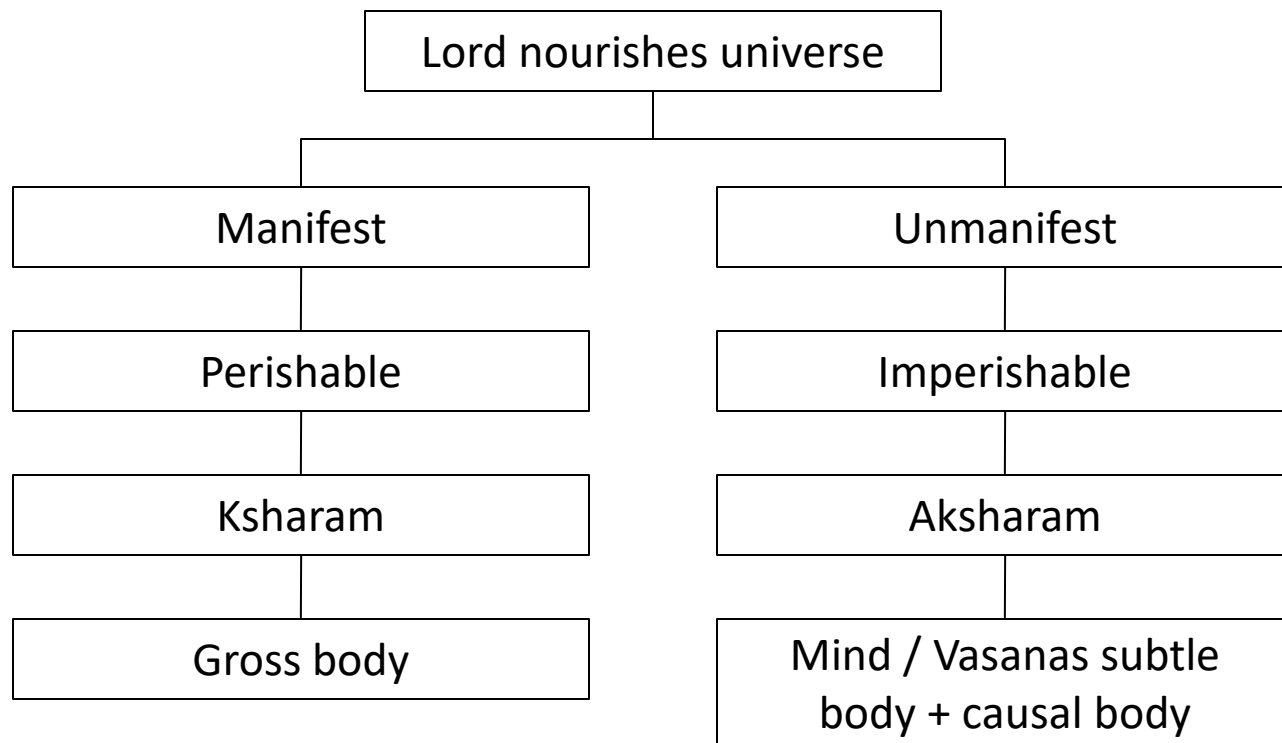
Verse 8 :

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृ- भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

samyuktam etat ksaram aksaram ca vyaktavyaktam bharate visvam isah ।
anisas catma badhyate bhoktrbhavaj jnatva devam mucyate sarvapasaih ॥ 8 ॥

The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it. [Chapter 1 – Verse 8]

- What is cause of Bondage and what is knowledge that liberates?



- When Jiva doesn't know the lord, it is powerless and gets bound by sense of being the enjoyer, but when it comes to know the lord, it is freed from all bondages.

Gita :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

Knowledge, the known and the knower form the threefold impulse to action, the organs, the action, the agent form the threefold basis of action. [Chapter 18 – Verse 18]

Jiva :

- Bound by desires to enjoy, does actions and gets into vicious cycle of doing + enjoying. we are bound by our sense of enjoyership.

How Jiva is liberated?

- Jiva realises I am neither Karta, or bokta and I am Paramatma / truth within – this liberates a person by dropping wrong notion.

Verse 9 :

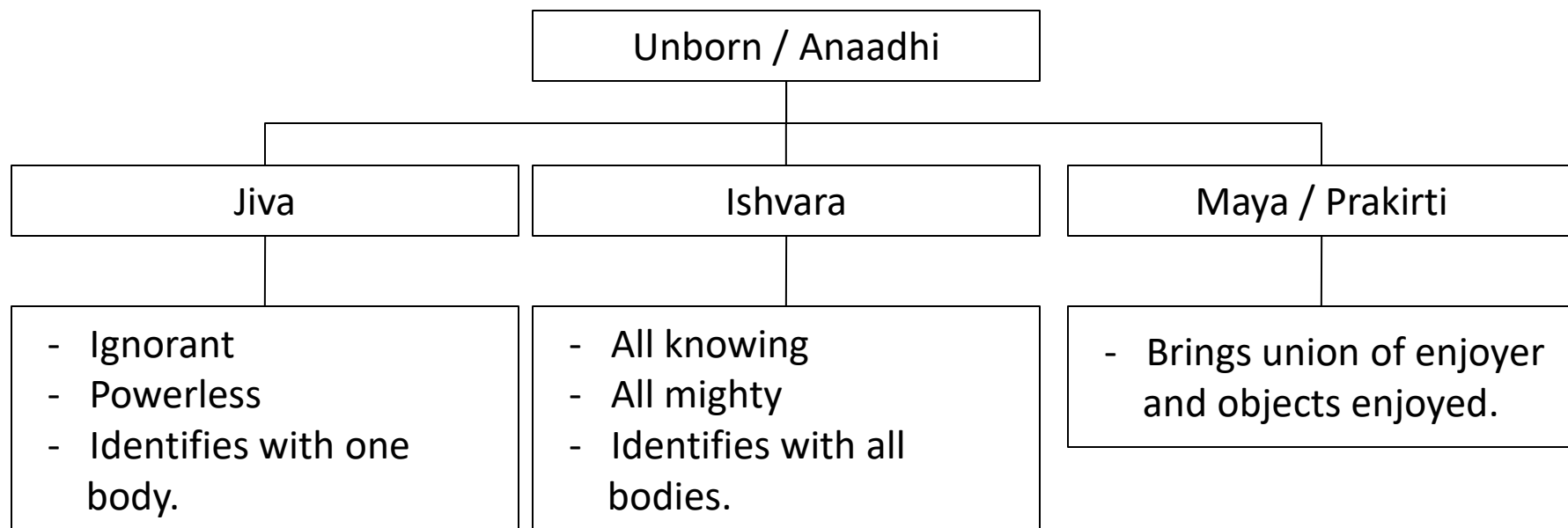
ज्ञानौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्मेतत् ॥ ९ ॥

jnajnau dvav ajav isanisav aja hy eka bhoktrbhogarthayukta I

anantas catma visvarupo hy akarta trayam yada vindate brahmam etat II 9 II

the conscious subject and the unconscious object, the master and the dependent, are both unborn. She too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship. [Chapter 1 – Verse 9]



- Jiva identifies with different bodies since beginningless time.
- Prakriti – power resides in Jiva and Ishvara.

Verse 10 :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I

tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttih II 10 II

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

- Gods power is called Prakrti / Pradhanam in which universe rests during Pralayam. Everything in universe is subject to constant change and god alone is immortal.

How to see one-ness with Ishvara?

a) Abhidhyanat – meditation

b) Yojanat – Union – identifying with it as ones self.

c) Tattva bavat – owning it as Aham Brahma Asmi.

- This to be done till ego that creates all the differences ends and there is total elimination of maya.
- Ramana Maharishi – “Upadesa Sara” verse 20

अहमि नाशभाज्यहमहंतया ।
स्फुरति हृत्स्वयं परमपूर्णसत् ॥ २० ॥

*Ahami naasha bhaajyabam abam taya
Sphurathi Hrut Svayam parama poorna sat*

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (Independently) as I – I. [Verse 20]

- When ego ends, self shines gloriously, spontaneously in the heart.
- Maya – is illusion of universe created by ignorance.
- Fire of God – realisation burns the satyatva buddhi – sense of reality attached to the world, it burns the ignorance, ego and duality.

Verse 11 :

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

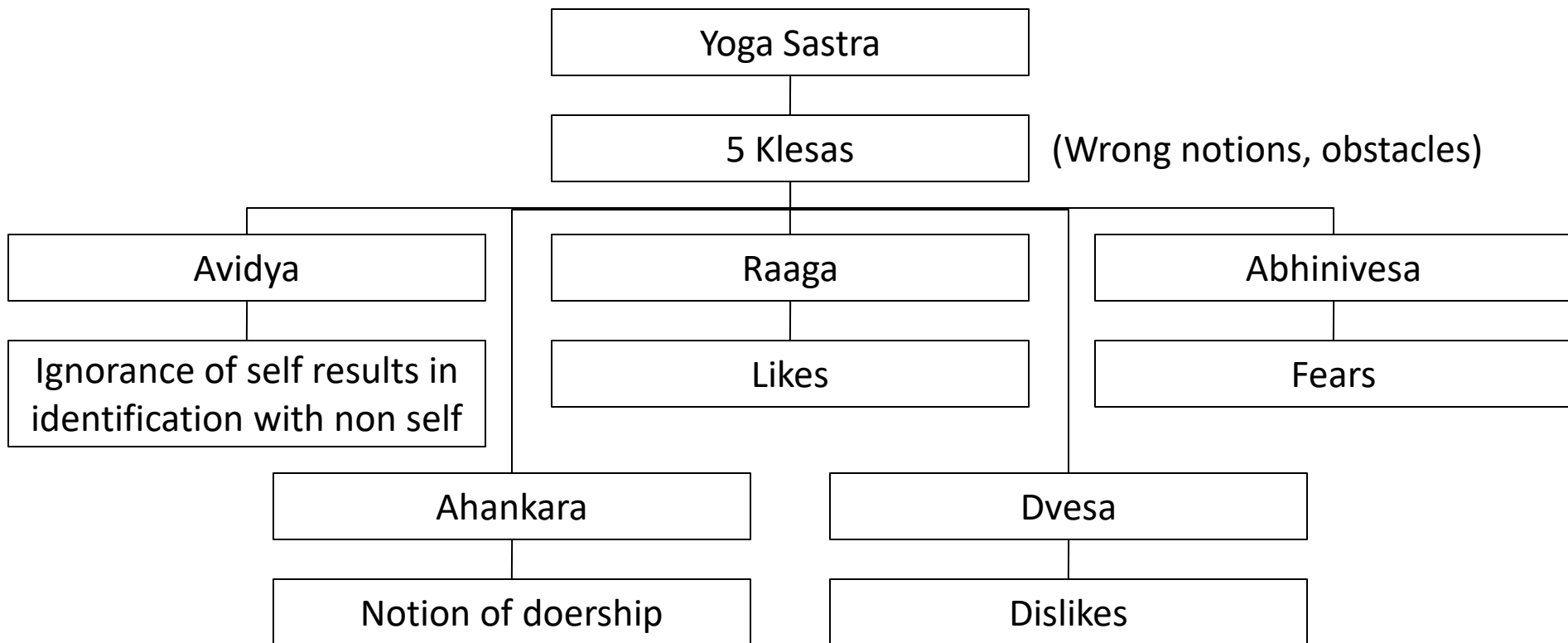
jnatva devam sarvapasapahanih ksinaih klesair janmamrtyuprahanih I
tasyabhidhyanat trtiyam dehabhede visvaisvaryam kevala aptakamah II 11 II

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. [Chapter 1 – Verse 11]

- Knowing god, all bondages are snapped, ignorance and sorrows are exhausted, cycle of birth and death ends. One reaches the third state where all desires are fulfilled (Apta Kama).

How are we bound?

- Bound by Asa, Pasa, Satair, Baddha – Expectations, likes, dislikes, Prejudices, notions of right and wrong.
- All these arise due to identification with the body.



- Bondage is notional and hence we stop blaming others for our wrong notions.

1 st Stage	2 nd Stage	3 rd Stage
Awareness of Body	Awareness of World goes	Awareness of God
Waking + Dream	Sleep	Turiyam

- When we appreciate the infinite bliss within, we become masters of the world, totally independent, free, instead of being enslaved by the world and begging for happiness from objects and beings.

Verse 12 :

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

etaj jneyam nityam evatmasamstham natah param veditavyam hi kimcit
bhokta bhogyam preritaram ca matva sarvam proktam trividham brahmam etat || 12 ||

This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be three aspects of Brahman. [Chapter 1 – Verse 12]

- Enjoyer, enjoyed and the motivator are 3 forms of truth.

Gita :

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “Knowledge,” and what is opposed to it is “Ignorance”. [Chapter 13 – Verse 12]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 - Verse 5]

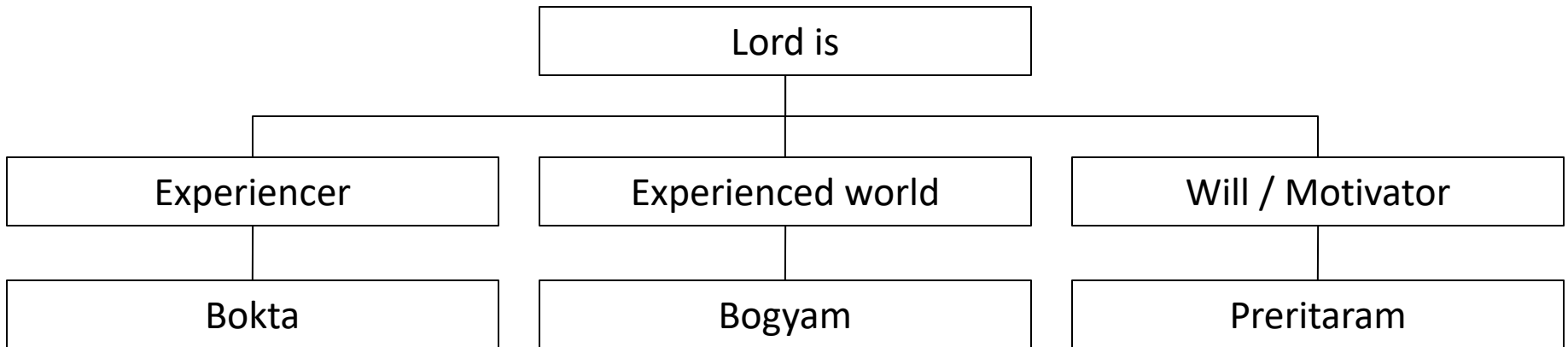
Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-'ngirasam vidhivad-upasannah papraccha,
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [I – I – 3]

- Knowing the knower is the highest knowledge.
- Efforts remaining the same in acquiring worldly things and god, result of knowing the truth is infinite, quest for material things yields finite and impermanent results.
- We find enjoyment in our likes and dislikes.



- All is Prakrti – Nature of Lord.

How to do Omkara meditation verse 13 + 14?

Verse 13 + 14 :

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य- स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

vahner yatha yonigatasya murtir na drsyate naiva ca linganasah I
sa bhuya evendhanayonigrhyas tadvobhayam vai pranavena dehe II 13 II

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization). [Chapter 1 – Verse 13]

स्वदेहपरिणि कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥ १४ ॥

svadeham aranim krtva pranavam cottararanim I
dhyanairmathanabhyasad devam pasyen nigudhavat II 14 II

Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden. [Chapter 1 – Verse 14]

Example 1 :

- Unmanifest to manifest.
- When 2 pieces of wood are repeatedly rubbed, the resultant friction manifests the fire.
- Latent fire manifests through efforts.
- Similarly self can be realised in this body through the Omkara.

Example 2 :

- OM – Meditation verse 14 in Kaivalya Upanishad also.

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitraṁ ।
ādhāramānandamakhaṇḍabodhaṁ yasmiṁllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

- Body = Lower cup
- OM = Upper cup
- In meditation, repeatedly negate.
- I am not the gross, subtle, causal body. I am not doer of actions, the individual finite self – Jiva.
- I am the supreme truth.
- Dhyana Nirmathana – is regular practice of negation and assertion, results in direct realisation.

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

- I am not the mind, intellect, ego, or the memory thoughts. Nor I am the ears, the tongue, nose or eyes. I am not the space, earth, fire, nor the wind.
- I am Consciousness, Bliss, Auspicious am I, Auspiciousness Am I.
- I am silence truth between 2 Om sounds and thoughts.
- Fire is presiding deity of speech. Invoke the subtle fire through the chanting of Om chanting develops ensures a pure and bright mind, removes darkness of ignorance to illumine the truth within.

Verse 15 + 16 :

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
 एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥ १५ ॥
 सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
 आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

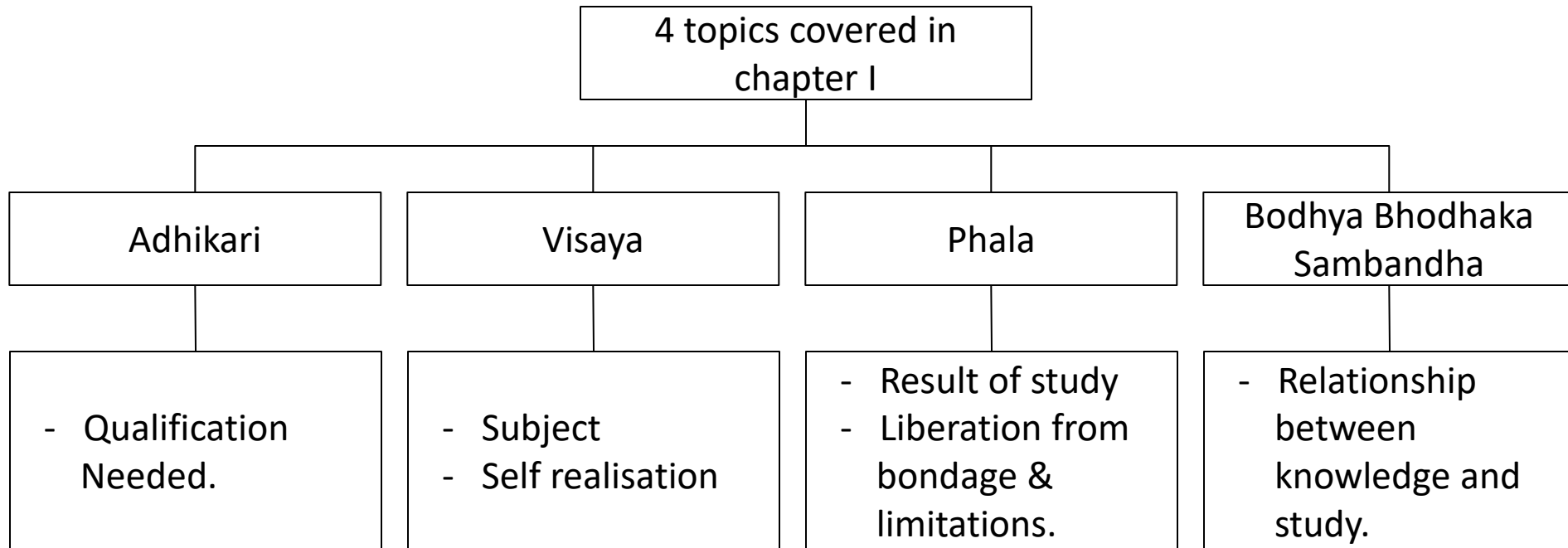
tilesu tailam dadhaniva sarpir apah srotahsya aranisu cagnih I
 evam atma atmani grhyate sau satyenainam tapasa yo 'nupasyati II 15 II
 sarvavyapinam atmanam ksire sarpir ivarpitam I
 atmavidyatapomulam tad brahmopanisatparam tad brahmopani satparam II 16 II

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 – Verse 15 & 16]

- Verse 13 + 14 – Pasyet – One should see
- Verse 15 + 16 – Anu-pasyet – once the truth is realised it is seen always.

Manifest	Unmanifest	Process
Sesamum Seed / Coconut / Groundnut	Oil	Crushed
Milk	Butter	Churned
Wood	Fire	Churned
Well	Water	Dug
Body	Self	Penance / Churning in Meditation

- An intellectual value for the artificial, illusory, apparent or virtual keeps us away from our nature – the real and actual.
- Tapas is to conserve and enhance our energy.
- Concentration of mind, deep contemplation, or meditation is highest tapas.



- Study of 1st chapter completes the study of the entire upanishad.

Chapter 2

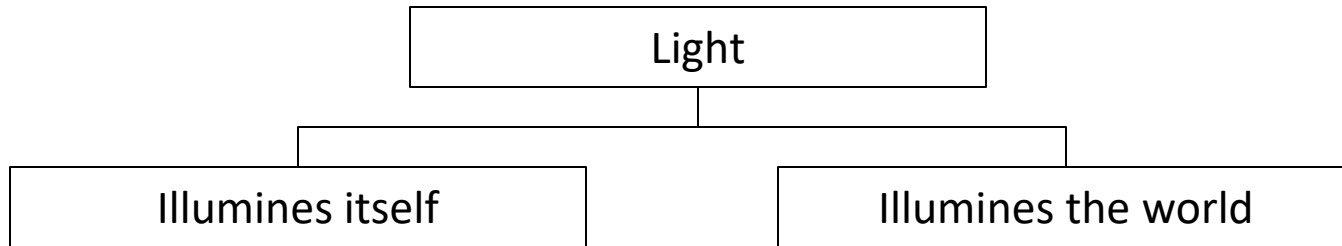
Verse 15 :

यदात्मतत्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

yad atmatattvena tu brahmatattvam dipopameneha yuktah prapasyet I
ajam dhruvam sarvatattvair visuddham jnatva devam mucyate sarvapasaaih II 15 II

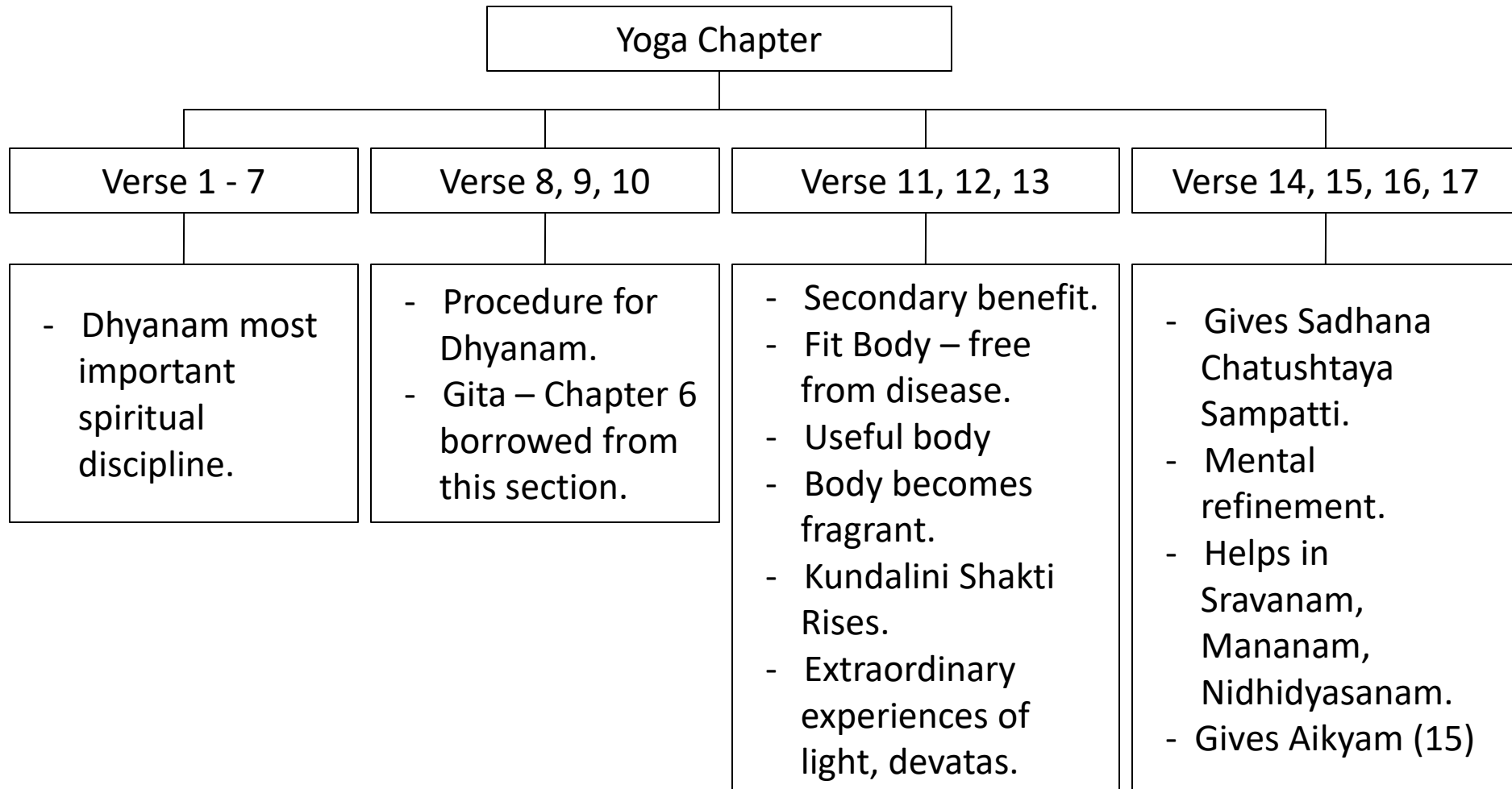
When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakrti, he is freed from all sins. [Chapter 2 – Verse 15]

- Mahavakyam.
- May you know Brahman as Atma I.
- How to recognise identity between Brahman – Jagat Karanam and me?
In the form of one Consciousness present in both Jivatma and Paramatma.
- How to understand Consciousness?
In the form of light principle.



- Pure Consciousness is free from Anatma Prapancha – Prapancho Upashamam, Turiyam Atmanam Pashyet.

- Brahma Satyam, Jagan Mithya revealed.
- Without Brahman no world.



Chapter 3

Verse 19 :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

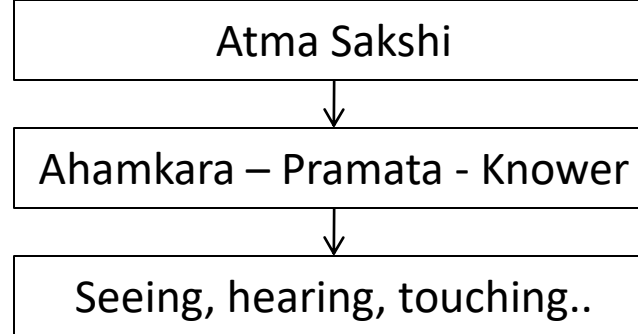
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुर्ग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa srnoty akarnah ।

sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who know Him. They say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Atma is Sakshi Tatvam, but appears like Pramata.
- Sakshi associated with mind and sense organs becomes knower Pramata.
- Pramata is lower principle.
- As Ahamkara, experiences everything (Pashyati, Srunoti).



- Atma is like space, only seemingly associated with mind + sense organs.
- **Space – Asanga :**
 - Fire can't burn space
 - Water can't wet space
 - Air can't pollute space

- Space associated with everything but not affected.
- Atma associated with Body and mind but not affected.
- I am ever Sakshi, need not withdraw from world, not connected with Anything.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्नाच्छन्स्वपञ्श्वासन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

- I appear as Pramata but am always Sakshi.
- Parallel in Kaivalyo Upanishad...

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।
ahaṁ vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

CHAPTER 4 (22 Verses)

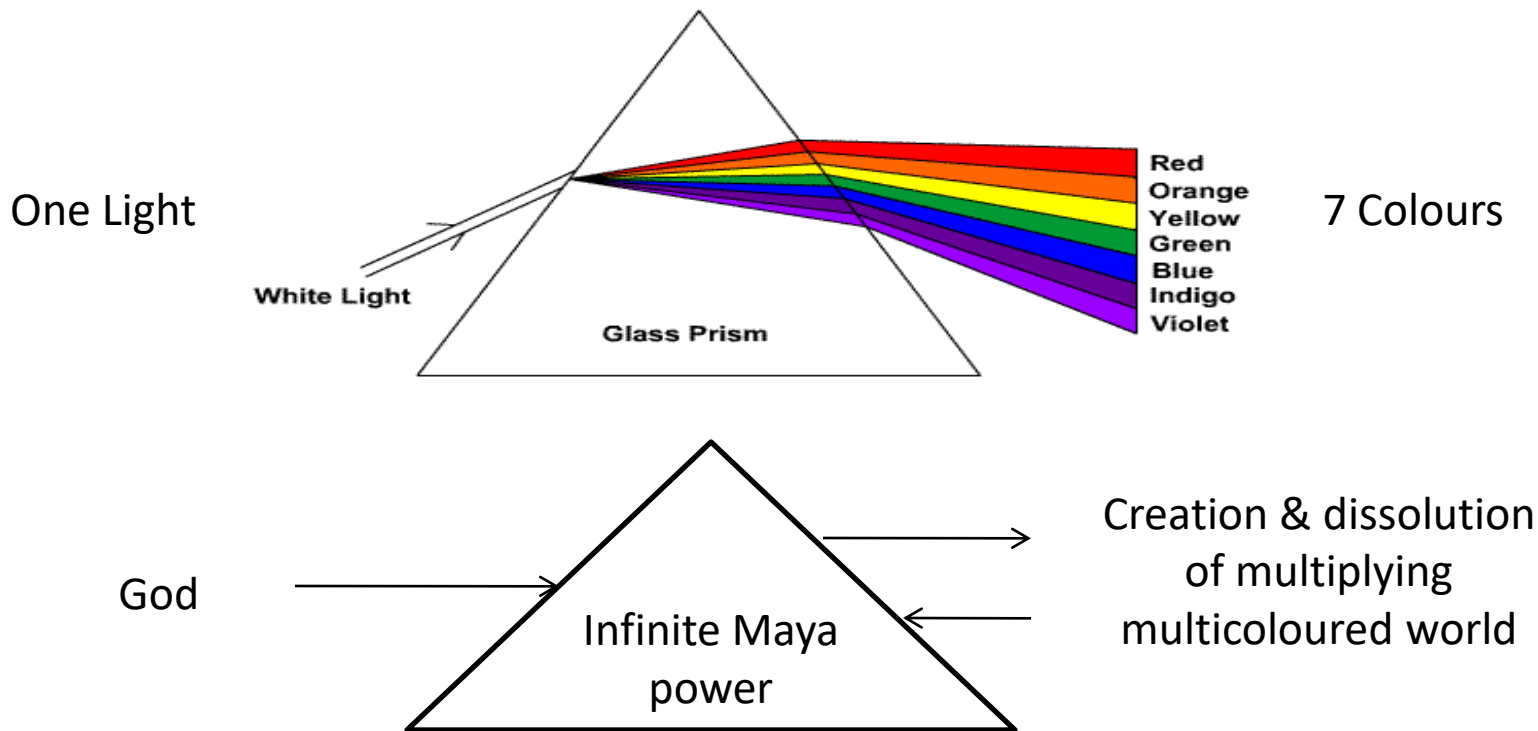
Verse 1 :

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

ya eko 'varno bahudha saktiyogad varnam anekan nihitartho dadhati ।
vi caiti cante visvam adau sa devah sa no buddhya subhaya samyunaktu ॥ 1 ॥

May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end, - may He endow us with good thoughts! [Chapter 4 – Verse 1]

a) From many to one and one to many :



Verse 3 : Most Beautiful Mantra

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari I
tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah II 3 II

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

- Vishwa Roopa Darshanam.
- Lord as Boy, Girl, Man, Woman, old man.

Verse 10 : Most Quoted

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Maya	Mayi
<ul style="list-style-type: none">- Jada Tatvam- Apra Prakrti- Seed of Universe- Upadana Karanam- World in dormant form before creation.	<ul style="list-style-type: none">- Chetana Tatvam- Ishvara- Invinsible activating principle of Maya- Para Prakrti- All pervading

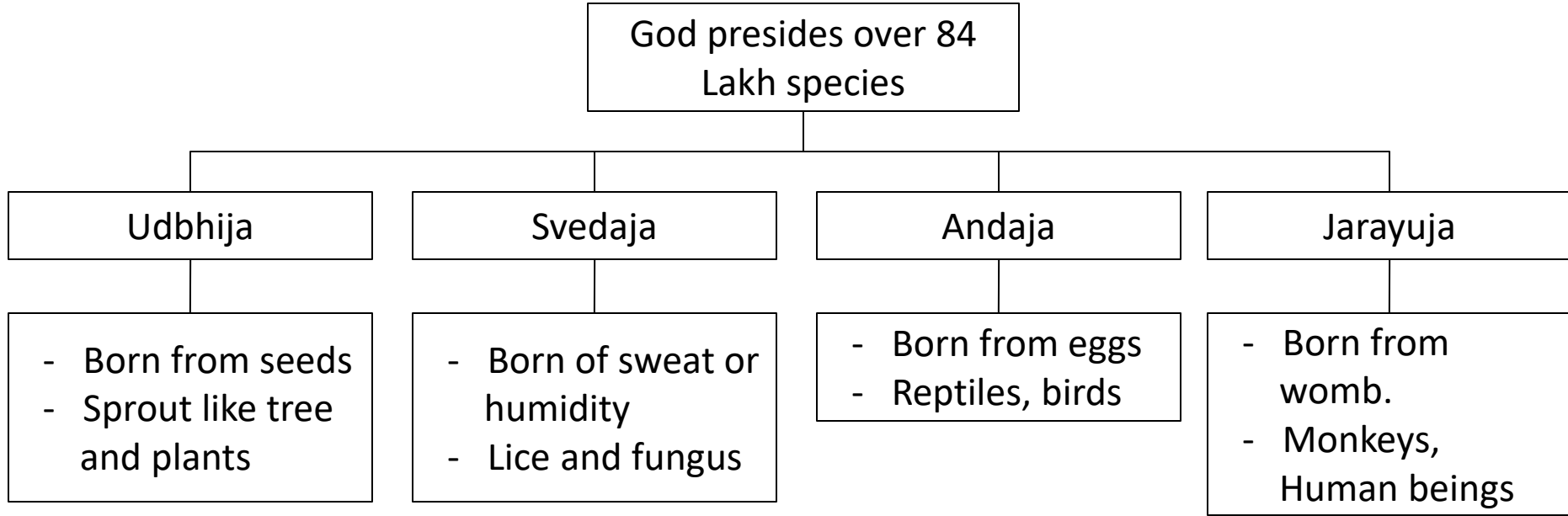
Chapter 5

Verse 2 :

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhitisthaty eko visvani rupani yonis ca sarvah I
rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet II 2 II

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]



b) Kapila :

- Kapila = Hiranyagarbha – total mind source of entire creation.
- From God, Hiranyagarbha omniscient, all shining was born.

Verse 7 :

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta ।
sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih ॥ 7 ॥

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]

What is the Nature of Individual Tvam Pada?

a) Individual endowed with guna – vasanas formed through past actions.

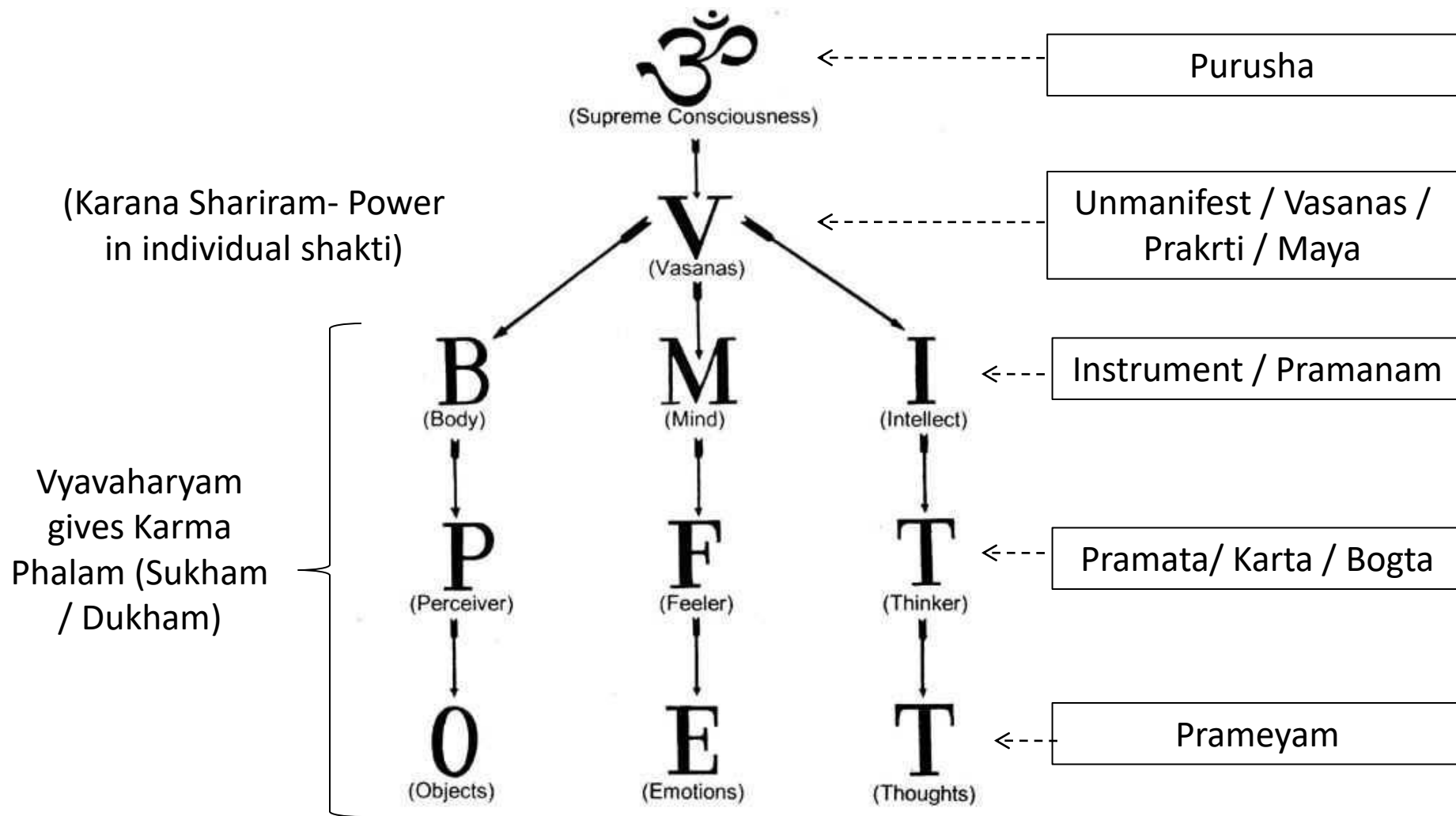
- Master gets angry.
- Driven by vasanas we feel what we do is important and right.

b) Individual performs actions for results – (Phala – Karma – Karta).

- We always do actions for desired results (mostly selfish actions).
- Get result of Joy & Sorrow, success & failure.

Individual Kara :

- BMI chart of Gurudev explains this verse.



c) Doer becomes enjoyer

- We do not remember all our past actions.
- “Purva – Janmakrtam papam vyadhi – Rupena Jayate”
- Sins of past come back to us in the form of disease or other problems.

- **Ayodhya khanda 91 :**

Lakshmana : No one is responsible for our joys and sorrows. We are all enjoying or suffering the results of what we have done.

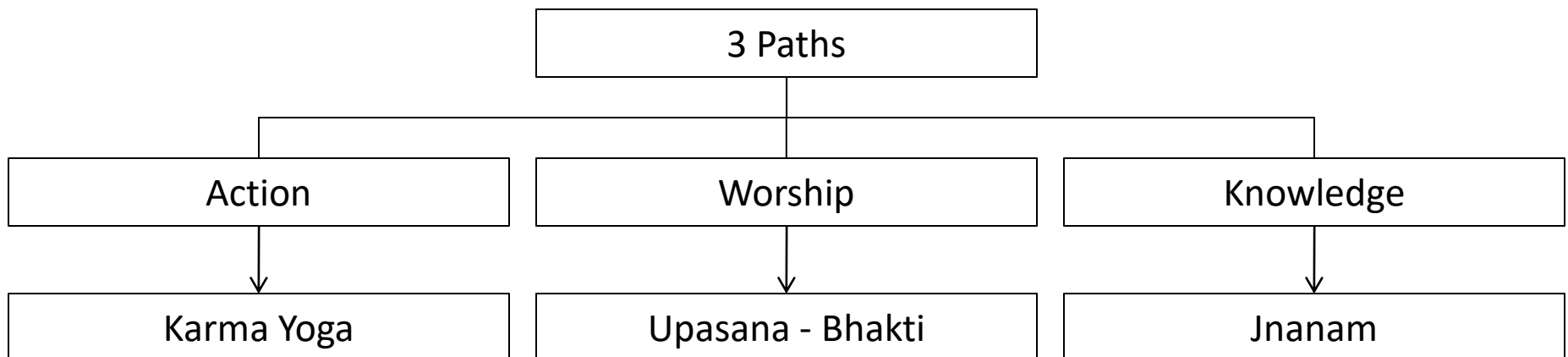
c) Individual takes many forms : (Visvarupa)

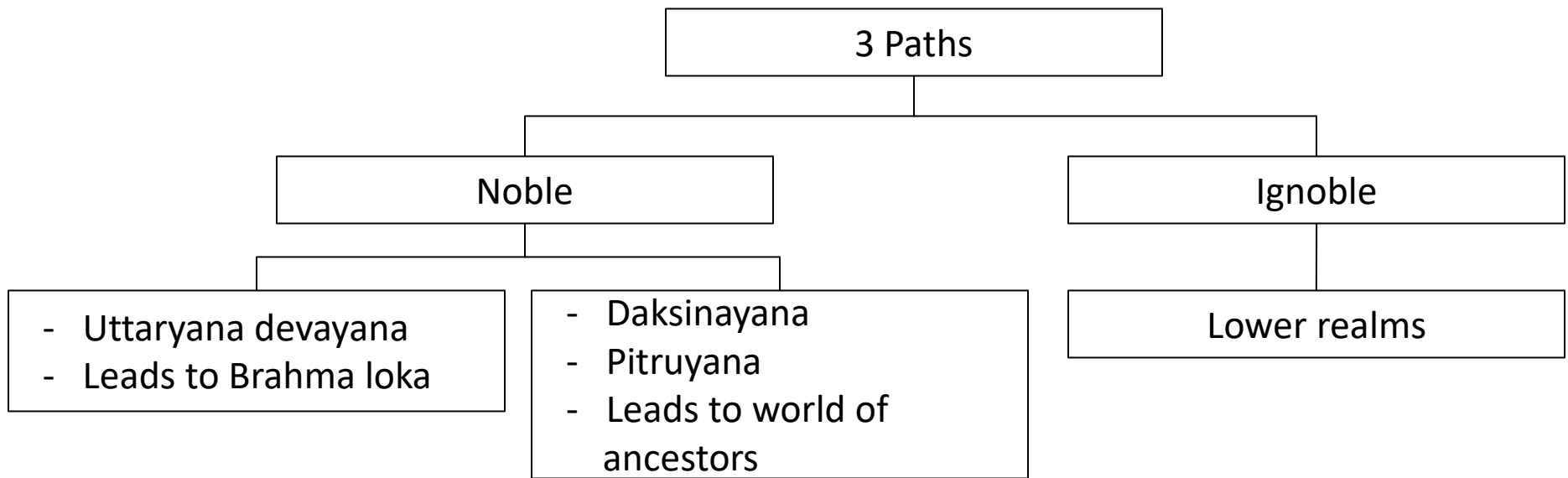
- As husband, son, father, employer.

d) Individual is tied by 3 Gunas.

- We are controlled by our moods of sattva, rajas, tamas.
- Meditate, active, passive.
- Noble desires, selfish desires, ignoble desires.
- 3 qualities have us well tied.

e) 3 paths takes us to destination :





- Future destinations is decided by our actions in the present.

g) Individual controls his prana :

Gita :

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers) [Chapter 15 – Verse 8]

- Taking charge of his subtle body, individual leaves this body like fragrance carried away by breeze and moves to yet another body.
- We move from womb to womb taking different forms as determined by our actions.

Verse 8 & 9 : (Best Mantra of Upanishad)

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

arigusthamatro ravitulyarupah samkalpahamkarasamanvito yah I
buddher gunenatmagunena caiva aragramatro hy avaro 'pi drstah II 8 II

Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 – Verse 8]

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca I
bhago jivah sa vijneyah sa canantyaaya kalpate II 9 II

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- What is the size of individual in the body.

God	Individual
<ul style="list-style-type: none"> - Nature of pure Consciousness illumining the mind and senses. - Infinite 	<ul style="list-style-type: none"> - Size of thumb (Finite) Superimposed on the God / Consciousness. - Becomes finite because of the association with Sankalpa (fanciful thinking) and Ahankara. - Fanciful thinking – how nice it would be if I have a chocolate, car.

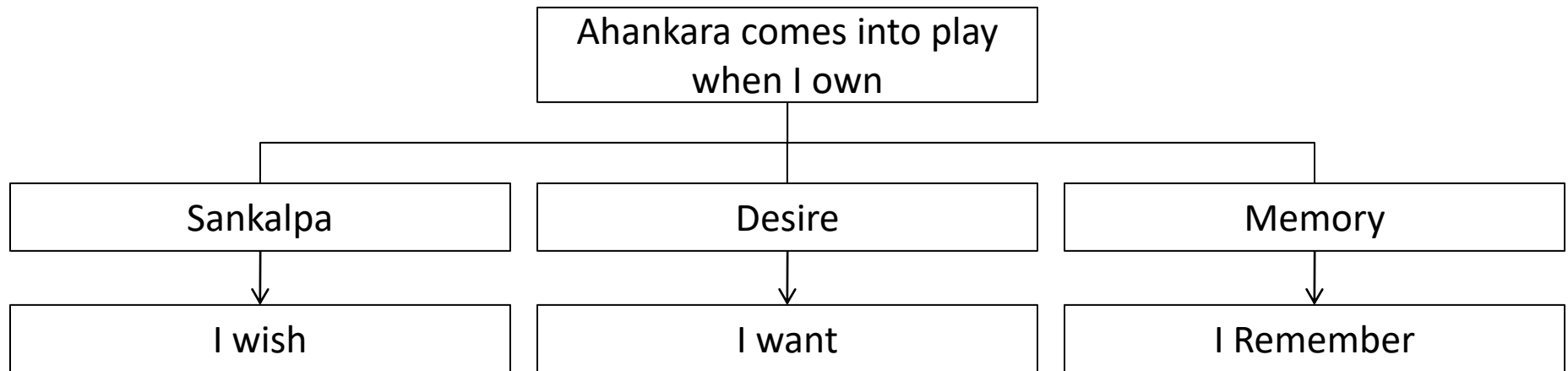
Step 1 :

- Sankalpa (Fanciful thinking)

Step 2 :

- Desires arise from sankalpa.

Step 3 :



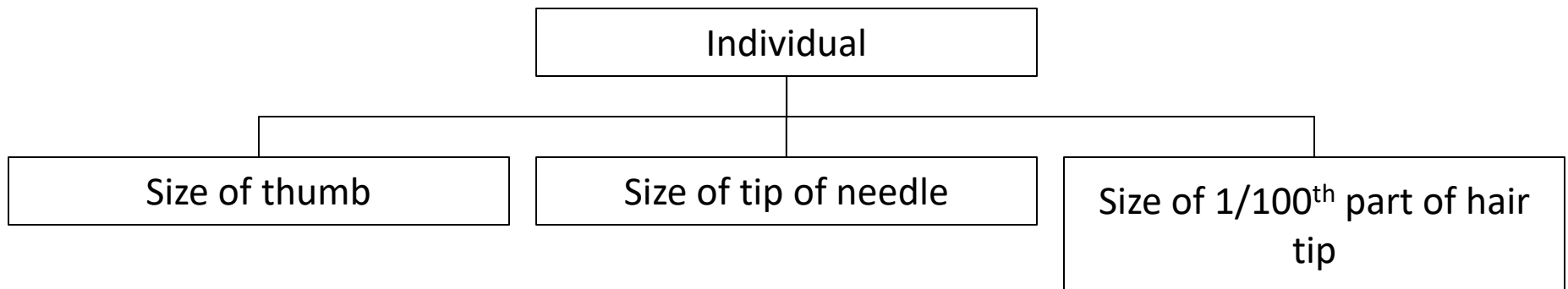
Step 4 :

- Ahankara identifies with the finite body, mind, senses to give rise to the finite individual.
- Expresses as superiority or inferiority complex.
- I am great / good for nothing identifies with body, mind and intellect and says : I am fall, I am agitated, I understand.
- God residing with in all of us is all pervading and infinite and due to false identification appears as small, finite being, size of needle tip.

- If tip of hair is imagined to split into 100 parts, one hundredth of its size of individual.
- Individuality is a subtle and tricky entity difficult to catch. It is purely notional, an appearance of a thought.
- It defies perception and minutest analysis. It changes its identity in a fraction of a second from bad to sad to glad to mad.
- Individual is like a wave rising and falling and this tiny entity gives endless trouble to everyone.

Infinite possibility :

- By being essentially infinite in nature, it can by giving up its finitude realise its infinite self.



- As the mind tries to conceive the self, it disappears in the realisation of the self.

Verse 10 :

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

naiva stri na puman esa na caivayam napumsakah I
yad yac chariram adatte tena tena sa yujyate II 10 II

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.
[Chapter 5 – Verse 10]

- You are not man, women.
- Gender belongs to Body costume.
- You are free from body.
- Shariram has gender.
- Enclosed Atma, content Atma, no gender.

Verse 11 :

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥

samkalpanasparsanadrstimohair grasambuvrstya catmavivrdhijanma I
karmanugany anukramena dehi sthanesu rupany abhisamprapadyate II 11 II

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink. [Chapter 5 – Verse 11]

- Story of individuality continues.

a) The individuality's nourishment :

Body	Jiva – Individual being
- Nourished by food and water	- Grows and strengthened by sankalpas – fanciful thinking. - Strengthened by every desire and sensory experience of touch and sight.

b) Individual beings endless journey :

- Nourished by imaginations, desires, enjoyments and attachments.
- We take different forms in different world in accordance with our actions.

Verse 12 :

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

sthulani suksmani bahuni caiva rupani dehi svagunair vrnoti ।
kriyagunair atmagunais ca tesam samyogahetur aparo 'pi drstah ॥ 12 ॥

The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another. [Chapter 5 – Verse 12]

- What factors decide the type of form the individual gets?

a) Individuals choice :

- We have chosen to be born in the body and will choose our future bodies.
- Animal – human
- Deities – Celestial beings

- We choose form according to our vasanas – which are formed by actions and quality of mind.

b) Gods grace :

- **Upadesa – Sara :**

कर्तुराज्ञया प्राप्यते फलम् |
कर्म किं परं कर्म तज्जडम् || १ ||

Karturagya praapyate phalam
Karma kim param karma tajjadam

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not ; since) that action is inert. [Verse 1]

- Actions by themselves are inert.
- God presides over all actions and enjoying results over all actions and enjoying results according to our action.
- Ordered by God, man gets the results of his actions.
- Does the individuals story ever end?

Chapter 6

Verse 2 : Important verse

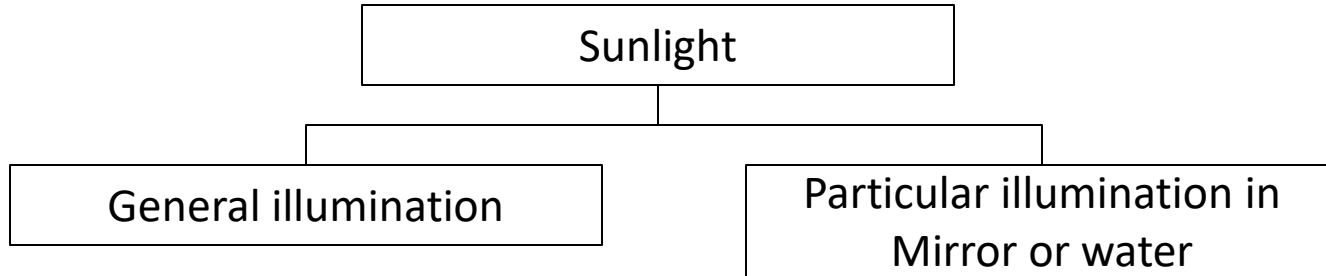
येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥२॥

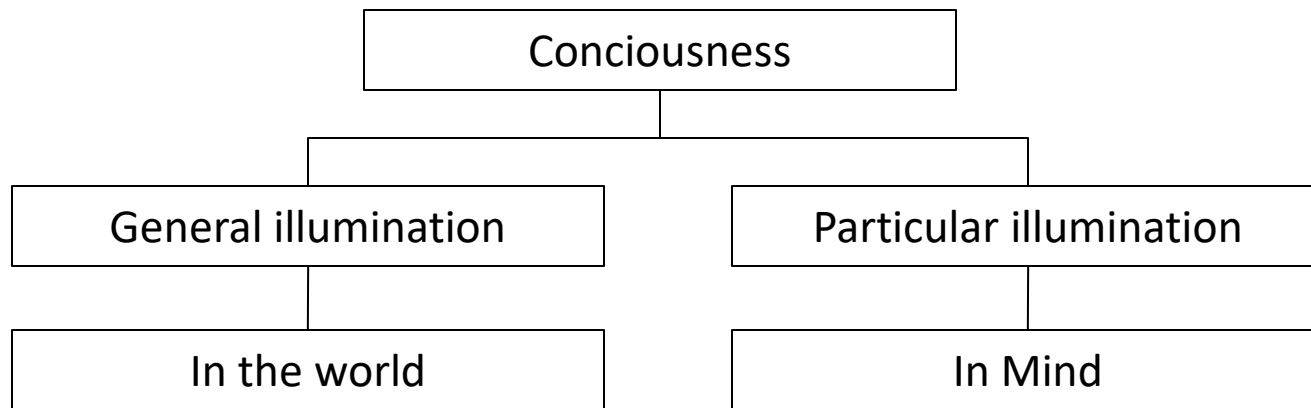
yenavrtam nityam idam hi sarvam jnah kalakalo guni sarvavidyah I
tenesitam karma vivartate ha prthivyaptejo'nilakhani cintyam II 2 II

It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of times, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever enveloped. [Chapter 6 – Verse 2]

a) God is existence and consciousness behind creation.

- Prakrti – Material cause
- Existence exists before prakrti.
- God is sentient cause of creation. Consciousness alone illumines all in general and its functioning through the total mind.
- He is Sarvajna (Omniscient), Sarvavit (Knows every individual thought).





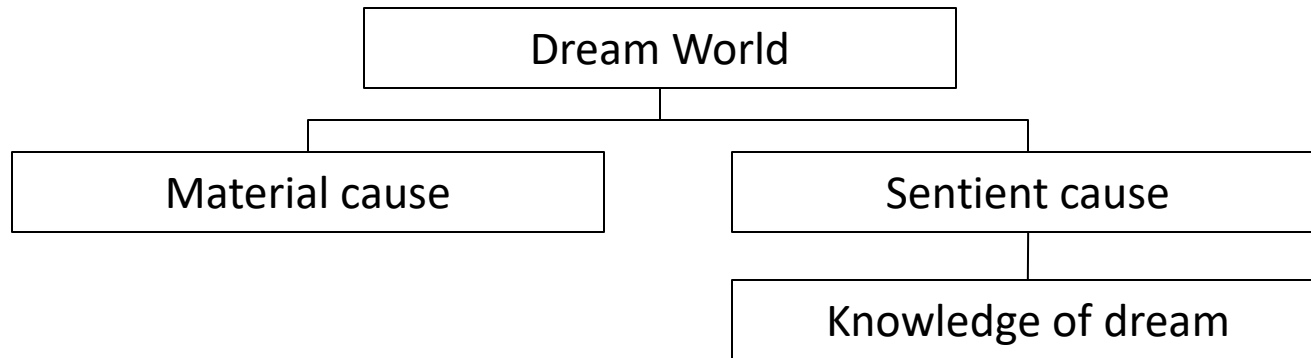
b) Changeless creator of time and qualities :

- Time imperceptible factor known through change in objects.
- When our thought changes, or object of thought changes, time is perceived.
- In deep sleep state the thought of absence of objects alone exists and we are unable to perceive the passage of time.
- God is the substratum of all changes which we call time.
- Sarva Kalyana Guna Nidhana treasure house of all attributes and virtues – Omniscient, Omnipotent, Omnipresent, presiding over all actions, giver of all results, compassionate, gracious, forgiving. Abode of all love and Joy which sustains creation.

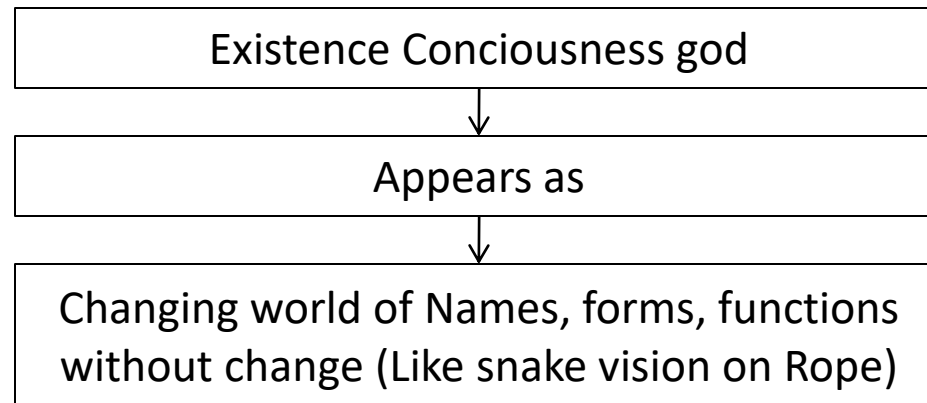
c) Creation – an appearance (Vivarta)

- When material cause and sentient cause is same, the thing created is illusion.

Waking Mind :



- Dream is an appearance.
- God material cause and sentient cause of creation. Therefore creation is an appearance.
- Abinna – Nimitta – Upadana Vivarta Karanam.
- Vivarta means to appear different Viparita Vartanam.



d) Contemplation, the means :

- To know the truth as one's own self.

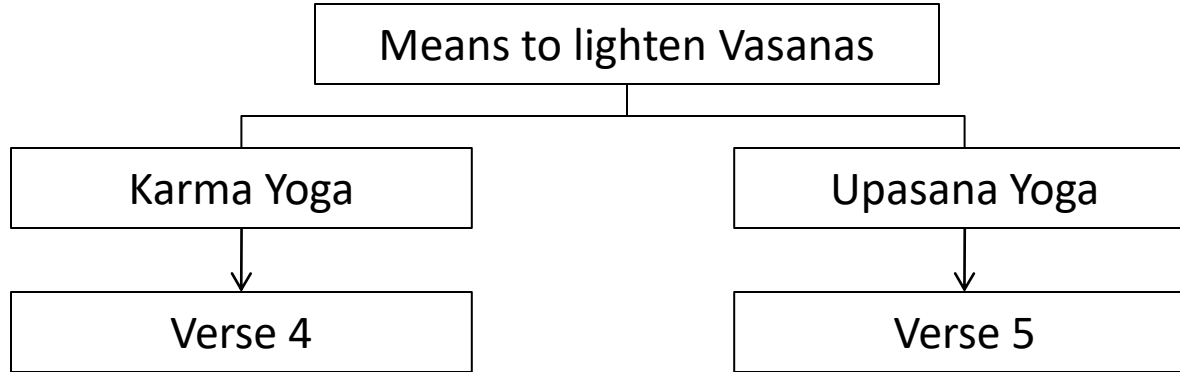
Verse 5 :

आदिः स संयोगनिमित्तहेतुः परत्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

adih sa samyoganimittahetuh paras trikalad akalo 'pi drastah I

tam visvarupam bhavabhutam idyam devam svacittastham upasya purvam II 5 II

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Chapter 6 – Verse 5]



a) God unites (Sam yoga – Nimitta – hetuh)

- Primordial being is cause of all
- God unites matter with spirit in the world.
- Unites action with the results.
- Doer with enjoyer of the Result.
- God is love and love is the greatest uniting factor between 2 objects or beings.
- Connects us with him through self knowledge and self realisation.

b) God is Adorable (Idya) :

- God is seated in our hearts as our own self. Most loved and adored.

c) Worship and meditation :

- Always remember him.
- “Sva chittam stham”. Keep him in our memory.

• Upa – Asana :

Being near God, connected through thought, word and deed.

- Through realisation become one with him.

Verse 8 :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas abhyadhikas ca drsyate ।
parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- What does God do that makes him the Lord of all?

a) He has no body or senses : (na Tasya karyam Na karanam)

- God’s greatness is not dependent on what he does or what he has (Akarta).
- He is great because he is what he is.
- He has no Karyam, duties being full and complete. No need for Karanam. We are incomplete and need Karanam to feel fulfilled and do something.

b) None equal or greater (Na tat-samaha – ca Abhyadhikah)

Gita :

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a Sage. [Chapter 4 – Verse 19]

- God is Incomparable.
- Ravana thought he was God and got killed.

c) Gods natural powers (Svabavaki) :

- Electricity has unmanifest power to rotate, illumine.
- Gods power manifests as the ability to see, hear, to know, energise, function through body and mind.
- This is Gods Maya Sakti – Prakrti.
- Gods power remains with him in full measure.

d) Knowledge, strength and action : (Jnana – Bala – Kriya)

- Required for individual and nation (Given by God).

Verse 11 :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma

karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and he is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Mahavakya.
- Very profound verse.
- Ishvara – one – don't quarrel Shiva / Vishnu – 2 names of one God.
- Where is god located?
In every living being.
- In what form?
In form of Sakshi Chaitanyam.

Devaha	Sakshi
Paramatma	Jiva

- Jivatma / Paramatma – Aikyam presented.
- Kevalo Nirgunamashcha...
- Advaitin alone accepts Nirguna Ishvara.

Verse 13 : Important

नित्यो नित्यानां चेतनश्चेतनाना- मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman I
tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaih II 13 II

He is the eternal among the eternal, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

- We are always looking for forever relationships.

a) God is forever – (Nityo Nityanam)

- Ant's life Human life, Lord Brahma – Sun – Moon – Star – galaxies – five elements seem eternal, relatively.
- Jiva – who owns and disowns body goes on forever.
- World in manifest or unmanifest state for ever....
- There seem to be many eternal factors in creation – with what should we form a forever relationship?
- Everything born in time or conditioned by time and is therefore ever changing even though appears to exist for ever (Nitya Pravaha).
- God / Kutasta / Anvil is the truly changeless for ever.

b) God is life (Cetanas – Cetananam) :

- God is the one Consciousness enlivening the body, senses and mind he manifests as life in all beings.

Gita :

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

I am the sweet fragrance in earth and the brilliance in fire,
the life in all beings and I am austerity in the austere.
[Chapter 7 – Verse 9]

- We do not live because of oxygen or food, but on some other factor on which both depend.

Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [II – II – 5]

c) God is the wish fulfiller :

- God fulfills desires of everyone.

Gita :

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥ ७.२२ ॥

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments ; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

- We are instruments for his divine will.
- He is Kalpa Vrksa (Wish fulfilling tree), Kama – dhenu (Wish fulfilling cow), Cintamani (Wish fulfilling crystal) all put together.

d) Realise through Sankhya Yoga :

- Path of knowledge.
- Discrimination between self, non-self.

Verse 14 :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- Arati Mantra – also in Katho Upanishad and Mundak Upanishad.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

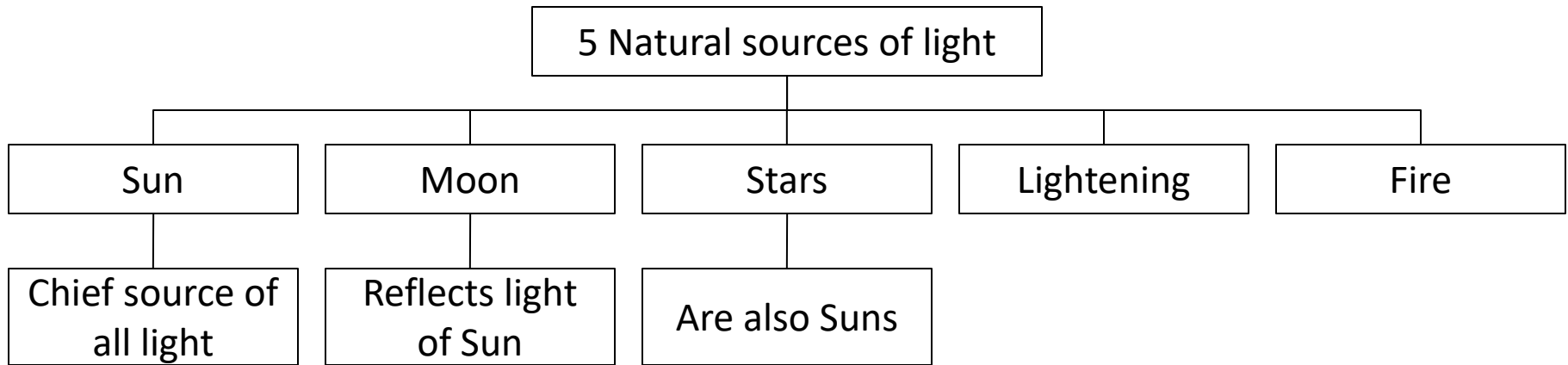
Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine - how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

a) None can illumine God / truth :



- Earth as planet was part of Sun. All are effects – cannot illumine cause.
- Grand child can't see marriage of parents.
- Known can't know the knower.
- God is the Conciousness that illumines all the seen and seen can't know the seer.

S. No.	Instrument	Presiding deity	Function
1.	Eyes	Sun	Can't see
2.	Mind, Intellect, memory, I – sense	Moon	Can't think
3.	Speech, organs of action	Fire	Can't describe

b) Significance of Arati :

- How can the light of Arati illumine God?
- Arati light illumines the form of God.

- God is always in our heart even when not seen due to darkness of ignorance.
- Light of lamp represents knowledge – Akhandakara Vritti – “I am infinite” – dispels ignorance than I am the body or I am finite.
- Once darkness is dispelled, the self shining God / truth is realised as ones own self.
- The thought, I am infinite truth cannot illumine the truth but removes the ignorance I am finite.
- Self is self shining, self evident and is the light In which we see our dream, the light that illumines the absence of all thoughts in deep sleep, and the thoughts of knowledge and ignorance of objects and the self.
- All exist and function only in the light of god / truth.
- We pray – may I gain such divine knowledge. This light which revealed his form, may it purify and divinise my vision and thoughts. (We put our hands over the light of the lamp and touch our eyes and head).

Verse 16 : Gods Nature

स विश्वकृद् विश्वविदात्मयोनि-ईः कालकालो गुणी सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

sa visvakrd visvavid atmayonir jnah kalakalo guni sarvavidyah I
pradhanaksetrajnapatir gunesah samsaramoksasthitibandhahetuh II 16 II

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and he is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance. [Chapter 6 – Verse 16]

a) Creates all, knows all :

- Sa visvakrt, visvavid
- Being all, knows all.

b) Self created, knows all :

- Atmayonir Jnah
- His knowledge is causeless, pure Consciousness.

c) Creator of time, endowed with all virtues, knows all

- Kalakaro – kuni
- Sarva vidyaha
- Creates all knowledge and is also illuminator, knower.

Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the vedas ; I am indeed the author of the vedanta, and the “knower of the vedas” am i. [Chapter 15 – Verse 15]

d) Lord of matter and spirit, controller of Sattva / Rajas / Tamas.

- Pradhana – Kshetrajna, patir – gunesa, controls all bodies, individuals – Kshetrajna that wields the 3 bodies through Sattva / Rajas / Tamas – which he controls.
- Gunesa – Lord of all virtues beauty, vitality, memory.

e) Cause of liberation, continuation, bondage :

- Samsara – moksa – sthiti – bandha hetuh.
- Cause of worldly existence.

Vidya Maya	Avidya Maya
- Sattva guna liberates	- Ignorance caused by Rajo and Tamo guna keep's one in bondage.

Father with Mask	Father without Mask
Cause of sorrow	Cause of Joy

Not knowing god	Knowing god
Cause of Bondage	Cause of Liberation

Verse 18 & 19 : (Important verse)

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atma buddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥
niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18 & 19]

- Prayer sloka.
- Aadiguru of Vedanta is Ishvara.
- Ishvara teaches Brahmaji and he gives to Manasa Putras – Rishis – Narayanam, Padma Buvam, Vasihtam.

Verse 18 : (Important verse)

- Having realised God alone, can liberate us from bondage seeker now takes refuge in him.

a) God the first Guru :

- God alone liberates – chapter 6 – Verse 16
- Knowledge alone liberates – Chapter 6 – Verse 15
- God in his absolute nature is pure existence, consciousness, Bliss with no time, space, mind or instruments to teach the knowledge.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha || 1 ||

Of the Gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Kaivalyo Upanishad :

ॐ अथाश्वलायनो भगवन्तं परमेश्चिन्मुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantam paramēṣṭhinaṁ upasametyovāca |
adhihi bhagavanbrahmayidyāṁ varīṣṭhāṁ sadā sadbhiḥ sevya-mānāṁ nigūḍhām |
yayā'ciraṭsarvāpāpam vyapohya parātparam puruṣam yāti vidvān || 1||

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [Verse 1]

- Lord Visnu – sleeping on thousand leaved serpent in the milky ocean is God in his absolute nature. Lotus emerges from his navel and lord brahma with 4 heads facing 4 directions is seen sitting with vedas in his hands.

b) God is illuminator of self knowledge (Atma – buddhi Prakasam)

- Seeker with practice in meditation finally realises – “I am the infinite self”.
- Flow of thoughts when turned towards God is purifying.
- When we feel happy, we attribute it to an external source like Good music, food.

- But actually the peace and Joy experienced is because - thoughts have for that brief moment turned inwards.
- God / truth is the illuminator of all our thoughts and he alone graces our enlightenment.

c) True seekers surrender (Mumuksur vai saranam Aham prapadye) :

- Mumuksu is one who desires to liberate himself from the cycle of birth and death, all finitude, Joys and sorrows of worldly existence here and now.
- He sees limitation of all worldly pleasures and possessions and wants to free himself from finitude (Nachiketa / Ashvalayana).
- I am limited in my abilities and efforts but with infinite desires. You are all capable and compassionate. I surrender to you. I seek refuge in you. Guide me and help me to go beyond Maya.

Verse 19 : Important

- What does surrender mean?
- Live according to gods will, surrender to nameless, formless, attributeless God, is to give up the 'I' notion ego that separates us from God and become one with him. It is to become his nature.

a) Actionless, peaceful, pure (Nishkriyam, Santam, Niranjanam)

- Mind – Becomes agitated by desires.

Becomes peaceful when desires fulfilled.

- Ignorance in the unmanifested state (good or bad vasanas) express as desires in the mind and actions through the body.
- God / truth is beyond gross body (actionless) and subtle body – therefore all peace and causal body therefore free from ignorance and vasanas.

b) Partless and blameless (Niskalam, Niravadyam)

- That which has name, form, and quality is subject to growth, imperfection or blemishes.
- God remains blameless and blemishless.

c) Like smokeless fire (Dagdha – Indhanam iva analam)

- God is light of Consciousness, free of any extraneous factors or their qualities like smokeless fire.
- Fire is covered by smoke, smell of burning fuel, crackling due to gravins, flickering due to air.

d) The bridge to immortality (Amrtasya param setum)

- I surrender my ego and finitude and remain in immortal truth. Knowledge is the bridge to realise immortal god.

Verse 20 :

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

yada carmavad akasam vestayisyanti manavah I
tada devam avijnaya dukkhasyanto bhavisyati II 20 II

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.
[Chapter 6 – Verse 20]

- Moksa only by Jnanam.
- Otherwise, if you can roll up sky from one corner of earth to another and submit to Lord, will get Moksha.

Verse 21 :

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽयं विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

tapahprabhavad devaprasadat brahma ha svetasvataro 'tha vidvan I
atyasramibhyah paramam pavitram provaca samyag rsisanghajustam II 21 II

Himself realizing Brahman by the power of Self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers. [Chapter 6 – Verse 21]

- Name of Svetasvataro Rishi mentioned.



SVETASVATARA UPANISHAD



Verses for Introspection

CHAPTER 1

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽत्मनि गृह्यतेऽस्मै सत्येनैनं तपसा योऽनुपश्यति ॥ १५ ॥
सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

tilesu tailam dadhaniva sarpir apah srotahsya aranisu cagnih I
evam atma atmani grhyate sau satyenainam tapasa yo 'nupasyati II 15 II
sarvavyapinam atmanam ksire sarpir ivarpitam I
atmavidyatapomulam tad brahmopanisatparam tad brahmopani satparam II 16 II

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 – Verse 15 & 16]

CHAPTER 2

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

yad atmatattvena tu brahmatattvam dipopameneha yuktah prapasyet I
ajam dhruvam sarvatattvair visuddham jnatva devam mucyate sarvapapaih II 15 II

When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakrti, he is freed from all sins. [Chapter 2 – Verse 15]

CHAPTER 3

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I
sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

CHAPTER 4

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

CHAPTER 5

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta I
sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih II 7 II

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]

CHAPTER 6

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

yada carmavad akasam vestayisyanti manavah ।
tada devam avijnaya duhkhasyanto bhavisyati ॥ 20 ॥

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]

**OM ASATHOMA SADH GAMAYA
TAMASOMA JYOTHIR GAMAYA
MRITYORMA AMRITAM GAMAYA**

*From the unreal, lead me to the real, from darkness lead me to
light (darkness of ignorance to light of knowledge) and from
death lead me to immortality.*

**OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAAAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI**

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]